

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

VOL. III.—NO. 48.

ONEIDA, N. Y., NOVEMBER 28, 1878.

\$2.00 per year in Advance.
(Single copies Five Cents.)

AMERICAN SOCIALIST.

Published every Thursday.

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SUBSCRIPTION PRICE.

One Year, \$2.00; Six Months, \$1.00.
Postage Free to Subscribers in the United States.
One Year to England, France, or Germany, postage included, \$3.00.

MESSRS. TRUBNER & COMPANY, Booksellers, 57 & 59 Ludgate Hill, London, England, are our Agents.

Subscribers are specially requested to plainly write their names and post-office address, including town, county and State.

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Single insertion, ten cents per line, Nonpareil scale; eight words making a line, and twelve lines an inch. Reduction for subsequent insertions. Send for special rates.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

CONTENTS.

Socialistic Notes.....	377
Signs of the Times—G.....	377
Fourierana—Can Labor be Made Attractive?.....	377
Rich and Poor in Factory Towns—Rev. Jos. Cook.....	378
Suggestions for a Religion of Socialism—Dr. Travis.....	378
The "Mistake" of the Apostles—J. H. N.....	379
A Bold Issue—J. H. N.....	380
Right Conditions—W. A. H.....	380
Community Items—T. C. M.....	380
Indian Controls—R.....	381
William Cullen Bryant—H. H. S.....	381
The "Socialistic Union"—a Suggestion.....	382
Received.....	382
One Thing and Another—A. B.....	382

SOCIALISTIC NOTES.

It is stated that the women flax-spinners of Lombardy receive only twenty cents a week.

Great distress is apprehended for England's factory operatives during the approaching winter—glutted markets and consequent limitation of production the cause.

A Coöperative store is to be soon established in Boston—a committee, with Josiah Quincy at its head, having been appointed to select a suitable locality for it. Mr. Ropes, well acquainted with the working of coöperative stores in England, is much interested in the project. A large number of persons are prepared to take stock, which is put at \$4 a share.

Machinery for shoemaking produces marvelous results. One class of machines sewed last year 45,000,000 pairs of shoes, while another pegged 55,000,000 pairs in the same time. Ten men can make 600 pairs of shoes a day. In New England 460 bushels of shoe-pegs are made in a day, and one cent's worth of pegs will peg four pairs of shoes. There are 576 patents on shoe pegs and peggers, and 2,000 on shoe machinery. Machinery turned out over two millions shoe lasts in the United States last year.—*Labor Standard*.

The *Boston Journal*, commenting on the recent reductions in the wages of English laborers, says: "The trouble is not simply that the laboring classes have been subjected to reductions of wages, but that they have quite generally reached the point where a further change in that direction throws them over into the pauper class. The average wages of miners in Scotland, for instance, are only 68 cents per day. The margin which separates these men from actual pauperism is very narrow, and it cannot require much to carry them over the line."

F. L. Oswald, M. D., in his article in the December number of the *Popular Science Monthly*, entitled "Fever Factories," tells his readers how a little coöperation will save them from some of the perils and discomforts of the hot months of the year, when poverty or duty prevent them from fleeing to the White Mountains. He says: "We might curtail the number of our warm meals, or cook them on the coöperative plan in a separate building, where ten or twelve families could use a common stove and a joint stock of fuel and certain groceries, and thus save our sitting-rooms and studies from the effects which even a basement-kitchen fire exerts on the domestic atmosphere."

SIGNS OF THE TIMES.

I am not an old man; yet in material things I have seen the creation of a new world. I am contemporary with

The Railroad,
The Telegraph,
The Steamship,
The Photograph,
The Sewing-Machine,
The Mowing-Machine,
The Steam-Plow,
The Friction Match,
Gas Light,
Chloroform,
Nitro-Glycerine,
The Monitor,
The Caloric Engine,
The California Gold Discoveries,
The Oil-Well Discoveries,
Gutta Percha,
Canned Fruits,
The Electric Light,
The Telephone, etc. etc. etc.

Gentlemen conservatives, these are some of the footprints of material progress of the present generation. Do you think that the moral world will remain the same as before? that society will be unaffected by these changes? If you do, let me call your attention to the fact that this same generation has seen the abolition of Slavery on a grand scale, the ascendancy of Republican America, the opening of China and Japan, the institution of World's Fairs, the spread of the Insurance System, and the agitation for the freedom of women. And the march is steadily on, with accelerating motion. What is its meaning? Where will it end? a.

FOURIERANA.

Selections from the *Harbinger*, *Phalanx* and other Publications of the *Fourier Epoch*.

XXIII.

CAN LABOR BE MADE ATTRACTIVE?—CONTINUED.

Let us inquire whether there are any kinds of industry which are at present attractive to the persons engaged in them? If there are any such, let us discover the causes of this attractiveness. And when we have determined these, let us ask whether they can or cannot be made universally operative.

Our first remark under this head is the obvious, yet very important one, that man is *naturally*, instinctively, everywhere, and always—unless disease, bad training, or evil customs have crippled him—an active, an industrious being. The very first impulse of the child is to use its muscles; the sorest trial of old age is the consciousness of impotency; the heaviest curse which our present luxurious and artificial societies engender is ennui; the most terrible penalty inflicted upon the criminal is deprivation of work. Man has an inextinguishable desire for constant, strenuous, efficient employment. He longs to produce effects, to mold, fashion, arrange all things. He is restless without objects upon which to expend his force. He is cheerful just in the degree that he is fully occupied. He is Man according to the measure in which he labors for a useful purpose. To sum up this plain statement of facts, which all experience corroborates, in a word, our joy is proportioned to the conscious putting forth of energy for an end. We are not endowed with a single faculty of body, mind, heart, which is not fitted and manifestly designed to give pleasure in its activity, and which does not become a source of pain by its inaction. The very art and skill of human life then is to secure the harmonious exercise of all our powers. And nature prompts us through every pulse and nerve to seek a scheme of perfectly ordered industry, as the very means intended by our Maker for our well-being and enjoyment. INDUSTRY, in itself considered, then, is ATTRACTIVE.

In the second place, we observe that the reason why sports are so attractive, notwithstanding the outlay of strength which they demand, is that, while they set before the mind an *end*, they keep interest alive by perpetual *variety*, give the stimulus of companionship and *sympathy*, and place the person engaged in them amidst the *beautiful influences* of the external world and of art. A profound analysis of the pleasure experienced by men of all times and lands in games would teach us much as to the conditions of attractive industry. A child is never so much gratified as by some toy, which has a substantial use, and which gives to him in miniature a conception of the activity which he sees around him in the labors of his elders. A walk is more rich in sources of enjoyment to him who carries the case of the botanist, the hammer of the mineralogist, the pencil of the sketcher, the note-book of the poet, than it is to the stroller without an object. So much in illustration of the importance of having an *end* in sports. It needs scarcely a word to show the effect of *variety* in keeping up the flow of spirits in sports. Nothing is more wearisome than prolonging one kind of amusement. To the hunter, it is the continual change of scene and situation, and ever new adventure, which nerve the weary limbs for effort. Dramatic representations, boat races, gymnastics, dances, pantomimes, all trials of force, skill, chance, give illustrations of this exhilarating effect of alternation. . . . And now we ask, whether there is any reason for doubting, if we could preserve similar elements—an immediate end, variety, sympathy, and beauty—in our modes of industry, that these latter would become equally interesting. Why should not they be just so much *more* interesting, indeed, as they are sure to be more manly, honorable, useful, worthy? It is not labor, but the unnecessary drudgery we have connected with it, which makes it odious. Many games require far more energy, steadfastness, decision, skill, than ordinary toils, and

are more fatiguing; yet they are passionately pursued.

Passing from the admitted fact—that man is naturally active and intensely active—and from the universal experience of the delight which all healthy human beings take in games, we, in the third place, say that most persons even now find some kinds of industry which are attractive to them. He must be a dolt indeed who can meet with no occupation which is delightful. Most men, even amidst our present arrangements of industry, have several such occupations, either as regular pursuits, or for leisure hours. The astronomer in his watch-tower, exposed for long nights to the cold, and poring over minute calculations—the chemist in his laboratory, amid fumes that are nauseous and unhealthy, acids which stain indelibly the skin, and explosive powders which endanger eyesight and even life—the musician, the painter, the sculptor, the architect,—artisans of inventive faculty and skill in all branches—the enterprising business-man on the hot wharves and in the crowded streets—the horticulturist amidst his gardens and nurseries—the scientific agriculturist surrounded by the complicated details and urgent responsibilities of his estate—the busy housewife in her well-appointed establishment—the teacher—the physician—the surgeon—thousands, too many to enumerate, all about us, every day, devote themselves enthusiastically to labors which would be utterly disgusting and wearisome to their neighbors. And how simple the explanation of this is. These fortunate individuals have the opportunity of pursuing the work for which they have an instinctive or habitual adaptation. Make natural fitness the universal rule in assigning occupations; take off the pressure of harassing anxieties; secure means of rest and alternation, without which the most dearly loved employment grows distasteful from its monotony; and why should not life become so full of buoyant, earnest activity that drudgery would be unknown? Indeed, it is astonishing, that with such abundant and instructive facts before them, all civilized societies have not long since, from the simple dictate of common sense, attempted so to arrange industry as to give every one the chance to do those things and those only for which he has a native bias. What an immense economy of power and talent would be thus insured! But when societies shall attempt this obviously prudent organization of industry, they will find themselves necessarily and inevitably entering into Association.—*W. H. Channing.*

RICH AND POOR IN FACTORY TOWNS.

LECTURE BY REV. JOSEPH COOK.

[From the Boston Daily Advertiser, Nov. 20, 1878.]

What are the causes which separate the rich and poor in manufacturing populations?

Two great principles rule modern manufactures. They are:

1. That subdivision of labor increases the skill of the workmen; and,
2. That, other things being equal the larger a manufacturing establishment the greater the profits.

These are the organizing laws which explain most of the phenomena of manufacturing populations, and will continue to explain them for ages to come, although it is only in the last age that the laws can be said to have been discovered.

On the one hand, it is the principle of subdivision of labor which confines the modern operative more and more to some single detail, the work upon which, after it becomes a habit, calls into activity only a few of the mental powers, has in it no variety, and so does not develop the mind by tasking it at different points; is in itself of only petty importance, and so excites little enthusiasm in labor, and even little pride of skill. De Tocqueville, in a celebrated passage, discussing the modern science of manufactures, asks what can be expected of the human intelligence, when, year after year, for twelve or ten hours a day, it is occupied in the single detail of making heads for pins. (*Democracy in America*, vol. II., Book II., chap. xx.) The principle of subdivision of labor has an inherent tendency to dwarf the operative mind, unless the most powerful stimulants are applied outside of factory hours to develop the faculties which the manufacturing work never calls into activity. Outside of factory hours! Those words are lightly uttered only by the inexperienced in operative life. Outside of factory hours there are, properly speaking, for operative populations tasked ten or twelve hours a day in close apartments, no hours at all. The labor of the mill or of the mine, which goes on in all weathers with the invariability of the sun in its courses, is not to be compared with agricultural labor, interrupted by the changes of the seasons and even of the daily sky. Twelve hours or ten in a factory, and then two or three hours' enthusiastic pursuit of mental culture! No eyes yet born are destined to see that wonder grow common. There are a few mental and physical constitutions vigorous enough to combine these two sets of hours, and so to counteract the narrowing mental

effect of labor for years at one unvaried mechanical detail. But the mass of operative populations can be expected to exhibit no such physical, to say nothing of such mental and moral vigor. They are swept remorselessly under the wheels of subdivision of labor and long hours. I put the question to persons here who have had any experience of long walks, how much vigor is left to a child tending a machine and walking fifteen or twenty miles a day, or a woman tending a machine and walking thirty a day, and day after day, six days in a week? In women and children, who constitute nearly half of the operative populations, how much life is left for mental culture after ten hours' severe labor in a mill? But subdivision of labor increases skill; increase of skill increases productiveness; increase of productiveness increases profits; and long hours are the scythes that reap the gain. This is the law of manufactures; and it is only saying what is evident in the nature of things, and no less evident in the condition of all manufacturing populations where factory occupation has been hereditary for three or four generations, that the tendency of the system is to make the operative class inferior; and the inferior yet more inferior. Emerson stood at the door of the factories of Great Britain and wrote that society is to be admonished of the mischief of the division of labor by the fact that, in three generations, the robust, rural Saxon had degenerated in the mills to the Leicester Stockinger and to the imbecile Manchester Spinner, far on the way to be spiders and needles. (*Emerson, R. W., English Traits*, chap. x.)

On the other hand, the operation of the principle that, other things being equal, the larger a manufacturing establishment the greater the profits, tends to call out all the capabilities of the minds that lead and organize in manufactures. The larger the manufactory the greater the profits, other things being equal, and so in the great enterprises of manufactures you must have able men. The master is more and more like a general, and must be capable of large combinations and wide foresight. His business tasks all his faculties, makes him abler, gives him social rank. The occupation requires capacity in the master class, attracts capacity, and tasks capacity. Men of education are often drawn into manufactures by the allurements of the size of the enterprises involved. The tension of mind, and the variety of its applications in the conductor of a large establishment, are at all points a contrast with the condition of the mind of the operative. By the necessary operation of the two great laws of manufactures, the master is elevated, but the operative, little tasked intellectually and leading a monotonous life, becomes socially lowered, and dependent more and more upon the organizing mind above him. These are not peculiarities of old England. They belong to all manufacturing populations in New England or elsewhere. There is nothing, I claim, in American institutions that will prevent here the subtle operation of these two great laws. Inevitably, therefore, as the effect must follow the cause, the system of modern manufactures in large populations tends to produce a superior class and an inferior.

New England is explicable by these two laws. Wherever you go into a large American factory town you find these classes in formation. Old England is explicable by these laws. I went through Manchester, in England, carefully studying the poor. Sometimes I walked by open doors where the filth inside the threshold was as deep as outside. I saw poultry picking up their living not oftener outside than inside these doors. One evening on top of an omnibus I went out into the suburbs of Manchester and came upon palaces, immense private establishments, with grounds kept in the best English styles. Whose houses are these? they are the masters' houses, manufacturers' homes. This is the country-seat of Sir So-and-So, who owns such and such acres of factories in Manchester under the soot yonder. Where do his workmen live? They must live close to their work, under the eaves of the factories, and I found I had been studying the homes of the operatives employed by these very princes and masters. Skilled operatives' houses in Manchester are often very comfortable, but I am speaking of the condition of the lowest paid laborers. I saw children in mop-rag costume, and with hardly enough of that to cover their nakedness.

There was before me in Manchester what does not yet exist in New England—an hereditary class of operatives. Little by little men had gone down to the squalid condition in hovels where I saw children fight over a piece of fish dropped from a peddler's cart. I have stood there myself and peeled an orange, and the peel was picked up swiftly from the sidewalk and eaten by hungry children. I could fire an arrow in the street over sixty or eighty children that looked as if they had been unwashed from birth. Within a cannon shot stood these palaces of the manufacturers. That contrast is seen all through the Old World, and it results from these great principles, that subdivision of labor increases the skill of the operative, and that the larger the establishment the greater the profits. The man who manages the great establishment may become rich and can take care of himself; the man who makes the pin-head loses capacity to do anything else. If he loses the opportunity to make that pin's head, he knows no other trade;

and may suffer terribly before he can learn one and find another place to work. * * *

Even John Stuart Mill, using England as a lens and putting behind that telescope the best eyes of political economy, writes a deliberate chapter (*Political Economy*, Book V., chap. vii.) on the Probable Future of the Laboring Classes, and goes so far as to say that he finds the prospect hopeful only because he expects the entire system of wages to be superseded by that of coöperation. But the system of wages is interwoven with the whole structure of modern life, and does not show a tendency to vanish out of history like a morning cloud. The accumulations of wealth fall chiefly to employers and not to operatives. The distance between the two classes is a result of deep causes arising from the two great laws of the manufacturing system. It is out of these laws that there inevitably originates what has been called, in modern times, a manufacturing aristocracy. De Tocqueville, using this phrase, compares the territorial aristocracy of former ages with the manufacturing aristocracy of to-day; and finds the former superior to the latter because it was bound by law, or thought itself bound by usage, as the latter is not, to come to the relief of its serving men, and to succor them in their distresses. (*Democracy in America*, vol. II., book II., chap. xx.; also, vol. II., book IV., chap. v.) I see no charm in democracy that can alter the nature of things. The subtle laws of subdivision of labor and of size of establishment apply to manufactures in New England as well as in Old England. Under some restraints from the nature of our institutions, they will, notwithstanding, produce here as there an employing class and an operative class, and perpetually tend to make the distance between rich and poor in manufacturing populations wider and wider. De Tocqueville thought that the friends of democracy should keep their eyes anxiously fixed upon the operation of these two laws, and that if ever a permanent inequality of conditions again penetrated into the world, it might be predicted that this is the gate by which it will enter.

SUGGESTIONS FOR A RELIGION OF SOCIALISM.

TO THE EDITOR OF THE AMERICAN SOCIALIST: I read with great interest the articles in the AMERICAN SOCIALIST as I receive it weekly (about twelve days after the date of its publication), and especially the editorial remarks. And in reading them I am strongly impressed with the conviction that, for the general realization of Socialism, a religion is required which will "unite all hearts" during the interval which must elapse before it will be possible to "reconcile all opinions" as to the details of theological belief, and will enable and influence men to combine at once, with religious earnestness, in practical measures for the effectual improvement of man's character and his surroundings, which is necessary for the realization of a well-ordered and happy state of society. I am induced by this conviction to offer for consideration the following outline of such a religion.

THE BASIS OF SOCIALISM.

Socialism is the practice which will be the natural effect of benevolence enlightened and developed, and directed by the knowledge of the divine laws, the laws of cause and effect, in reference to man's character and conduct. And the religion of Socialism, therefore, may be called the religion of enlightened benevolence.

(It was the desire to obtain such a basis of universal union which caused Mr. OWEN to draw up what he called the "rational religion;" but by confounding the denial of the second law, stated below, with the assertion of the first, and by thus making the denial of man's moral responsibility a fundamental principle of his creed, he produced a form of belief in which there was so much error, highly injurious in its influence, that the general acceptance of it was neither possible nor to be desired. He himself experienced most severely its injurious effects in the failure of all his endeavors to explain his system, which was the natural consequence of this misconception.)

THE BASIS OF THE RELIGION.

The universal religion, to be acceptable to all, must be based upon matter-of-fact truths which all may admit, and which are so obvious that all who are able to perceive the facts of the subject when pointed out must admit them—which are revealed to all men by their natural perceptions; and the following truths, upon which it should be based, are known and applied instinctively by every one, and require only to be plainly pointed out, in the facts by which they are made evident, to be intelligently made known and applied.

THE TWO FUNDAMENTAL TRUTHS.

The first is a truth or law, respecting the supreme government of human affairs, which may be accepted by men of all reasonable theological or philosophical opinions. It is—

1. That the formation of man's character and his de-

terminations is dependent upon conditions or causes, internal, or in the constitution of the individual, and external, or in the persons and things by whom or by which he is influenced; and that evil in character and conduct is the effect of injurious conditions, and good will be the effect of beneficial influences.

This truth respecting the supreme government of human affairs is the basis of Mr. Owen's system, but for its completion as the basis of a practical religion it must be combined with a second truth, in which man's power and his duty as a morally responsible being are declared—a truth respecting man's capability of self-government, which is essential to the reception of duty and religious obligation. This truth also is known and applied instinctively by every one. And it is made a plain matter of fact by the discovery of the mental process by which our determinations are formed. It is—

2. That man himself, when sufficiently developed, is a personal agent or cause in the determining of his character and conduct, and acquires a power of self-government and self-improvement, but that his agency in the exercise of this power is at all times dependent upon conditions, or subordinate to the supreme laws of cause and effect.

THE APPLICATION OF THESE TRUTHS.

1. By the knowledge of the first truth or law man is caused to feel his dependence in all things upon supreme causation, and is enabled to investigate intelligently the causes of evil and of good in the formation of character and in human affairs generally.

2. By the knowledge of the second truth he is caused to feel his moral responsibility.

3. By the knowledge of the first truth in conjunction with the second he is caused to feel that the idea of man's moral responsibility must always be qualified by the knowledge of the dependence of his power and agency upon internal and external conditions, and that it is therefore unjust to blame or punish or to be unkind to individuals as the independent causes of their defects or misdeeds.

4. By the application of the knowledge of the two laws, in conjunction with each other, in the regulation of his social feelings and conduct, man will be enabled to acquire the beneficial development of his moral feelings; and the spirit of enlightened benevolence, or the intelligent desire that the happiness of every individual should be promoted as much as possible. And by this intelligent desire he will be enabled to ascertain the influences, in ideas and in social arrangements, which will be the most conducive to the happiness of all and to the beneficial formation of the character of all.

THE UNIVERSAL RELIGION.

The knowledge of these truths or laws may be taken as the foundation of a universal religion, which may be accepted by Christians of all sects, and by Jews, Mohammedans, Hindoos and, in short, by men of all theological and philosophical opinions, and by which all will be enabled and induced to unite in mutual kindness of feeling and action, while differing in other respects in their theology.

ADVANTAGES OF THIS UNIVERSAL RELIGION.

By the adoption of this universal religion the difficulty of reconciling all opinions upon details of theological belief will be left to be overcome by future consideration, and "men will be enabled to unite at once, with religious earnestness, in practical measures for the effectual improvement of man's character and his surroundings, which is necessary for the universal realization of a well-ordered and happy state of society"—a result which must be indefinitely postponed if it is made to depend upon the conversion of all to the creed of any one of the mutually hostile religions now existing.

HENRY TRAVIS.

London, Eng.

Mr. Richard Grant White says in the *Atlantic Monthly* for December concerning the "Nature of Music:" "Nor is the quality of the music we most enjoy the least indication of our mental traits or moral characters. The Heroic symphony, the C-minor, the ninth, the allegretto of the seventh, the Hallelujah chorus, the great largo in D-major, the andante of the Jupiter symphony, Stradella's *aria di chiesa*—all these, and all that is of their kind, we may understand and enjoy with a delight that has in it something mysterious, something almost awful, so deep does it descend into unfathomable depth, so high does it mount into the soul's empyrean, so profoundly does it thrill us with a joy indescribable, incomprehensible; and yet we shall be mentally and, more likely, morally miserable creatures; no better than that one of our number who, having been a bad son and a hard-hearted husband, not long ago, in New York, habitually starved and beat and tortured his young daughters, to prepare his soul for the pleasure that he enjoyed, also habitually, at public and private performances of the

best music. I think that the basest, most sordid, most selfish souls that I have ever met, as well as the noblest, purest, and most self-denying, have been among enthusiastic lovers of music of the highest order."

THE "MISTAKE OF THE APOSTLES."

[The following remarks were originally appended to an article by Professor George Bush, in which he took the ground now assumed by the *Independent*, that the apostles were mistaken in the expectation of a speedy Second Coming, and in which he cited passages from the Commentary of Dr. Barnes in support of his position. The views of Bush and Barnes will be readily understood from the comments on them, and need not be reproduced.—J. H. N.]

[From the *Perfectionist*, Nov. 1, 1844.]

This is an argument on a false issue. The true point of difficulty in the case is entirely evaded, both by Mr. Bush and by Mr. Barnes. The question is not simply "how far the inspiration of the apostles extended," or whether they might not have been ignorant in regard to such a point as the time of the Second Advent, consistently with the integrity of their authority as inspired teachers. We freely admit that they were not omniscient; that their inspiration was limited; that they were ignorant on many points. But the true questions are these: Did they go beyond the limits of their inspiration in their testimony? Did they speak of things which they understood not, and record their random testimony as the word of God? Did they bequeath to the church a New Testament tainted with falsehood? If they did, how are we to discriminate between the true and the false parts of their testimony, and how can we trust them as honest and safe guides of faith? It is quite admissible that they were ignorant on any given point; but it is not admissible that, being ignorant, they should dogmatize and utter falsehood as the word of God on that point, and still be regarded as oracles of inspiration, or even good men. "A fool, when he holdeth his peace, is counted wise." If the apostles had no revelation in regard to the time of the Second Coming, as discreet and honest men they would have held their peace on that subject, and their testimony on other subjects, in respect to which they had revelations, would not have been discredited. It is not necessary that a witness in court should be omniscient in order that his affirmations may be received as truth. But it is necessary that he should confine his testimony to what he knows. If he ventures beyond his knowledge, into conjectures, and utters, under oath, as truth, statements about matters of which he is ignorant, the discovery of the falsehood of those statements vitiates his whole testimony and exposes him to the penalties of perjury. This is the very position in which Mr. Bush places the apostles. The "mistake" which he charges upon them is not mere innocent ignorance or private misapprehension, but presumptuous public affirmation on a point about which they knew nothing—conjectural and false testimony before the highest court in the universe, and under circumstances which imposed stronger obligations of cautious veracity than those of any oath required by human tribunals. Standing before men and angels as the accredited witnesses of God, they had not honesty and discretion enough, according to Mr. Bush's account, to hold their peace where they were ignorant, but, like the Millerites, incontinently proclaimed—"The Lord is at hand"—"The Judge standeth at the door," when in fact the Second Advent was thousands of years distant; and left on record, in the midst of their testimony to all generations, a monstrous falsehood, fitted to nullify, by its ultimate detection, their whole claim of inspiration.

The case is not relieved by appealing to the fact that the "prophets [of the Old Testament] inquired and searched diligently what or what manner of time the spirit which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." This fact indicates nothing like the presumption which Mr. B. imputes to the apostles, but the contrary—a cautious, pains-taking veracity. It is not hinted, and it is not true, that those prophets, in the excess of their curiosity and self-confidence, pitched upon some random theory about the time of Christ's advent, and proclaimed it in connection with their revelations, as God's verity. They "inquired and searched diligently," and if the apostles had done no more than this their credit would not have suffered, even though their search had been fruitless. But, according to Mr. B's doctrine, they went farther, or rather took an opposite course. Instead of contenting themselves with inquiring and searching diligently for the time of the Second Advent, they fell to dogmatizing and prophesying about it, and printed their foolish mistake of two thousand years on the front of the New Testament.

Nor does Mr. Barnes's suggestion that "the apostles were in fact ignorant and mistaken in regard to the death of John," relieve the case at all. In the first place, it is not asserted in John 21: 23, and it is not certain from any other evidence, that they were mistaken in supposing that John would never die. We have never found any reason for placing confidence in the church-traditions about his death. They contradict each other. The fact that he lived certainly till very near the time appointed for the Second Advent, indicates to us that he did not sleep, but was changed. But, secondly, admitting that he did die, the mistake of the apostles in regard to the matter is not at all parallel to their alleged false testimony concerning the time of the Second Coming; for it occurred before they received the Spirit of truth—before they were sent on their missions as the representatives of Christ—long before they undertook to add their writings to the Scriptures. That mistake is not an important doctrine, incorporated with their ultimate apostolic testimony, but a fact in the history of their spiritual minority. The record of it no more loosens the foundations of their subsequent au-

thority as inspired and infallible writers, than does the record of their strife who should be greatest, or of their abandonment of Christ at the cross. But their supposed mistake about the time of the Second Coming is part and parcel of their final, deliberate, official testimony, and cannot be separated from their doctrinal system without destroying its whole texture. If they were deluded on this point, they were deluded, not as raw disciples, but as mature apostles; and the delusion clung to them to the last. At the very close of John's earthly career, when "the darkness was past and the true light shone" upon him; when he saw and testified that "God is light, and in him is no darkness at all," and that "whoever saith he has fellowship with him and walketh in darkness is a liar;" when he distinctly professed to declare to believers only that which he "had seen and heard;"—even then he announced in the most positive and solemn manner the near approach of the Second Advent. "Little children," said he, "it is the last hour; and as ye have heard that antichrist shall come, even now are their many antichrists; whereby we know that it is the last hour." 1 John 2: 18. Messrs. Bush and Barnes would have us place this announcement on a par with the "last warnings" issued by Himes and Storrs just before "the tenth day of the seventh month;" and yet they profess not to impugn the inspiration of the apostles!

Indeed the case would be no better, but rather worse, if genuine examples of false doctrine could be found in the New Testament, to render the mistake about the Second Coming probable. Such discoveries would be no apology for that mistake, but would simply go to discredit the whole book. If it is true, as Mr. Bush holds, that the doctrine of the New Testament is a mixture of divine revelation with fallible human judgments, then until some method shall be proposed by which we can distinguish with certainty between the true and the counterfeit bills the whole mixture ought to be distrusted. If we are to judge by the "mistake" now before us, we must conclude that the pack of true and false doctrines is completely shuffled, so that it is impossible for any human understanding to discern between them. When the apostles say, "The Lord is at hand"—"The Judge standeth at the door"—"Little children it is the last hour," they give us no signal by which we may know that these announcements are personal judgments. If we feel at liberty to pronounce them such, we may just as well place their doctrines of the incarnation and the atonement under the same sentence. And then the Bible becomes, what the neologists would have it, a mere plaything for critics. This is the gulf into which the churches, with Messrs. Bush and Barnes at their head, must soon plunge, if they persist in denying that the Second Advent took place at the destruction of Jerusalem.

We repeat, that the mischief in the case is not the alleged ignorance of the apostles, but the incontinence—the presumption—the confounding mixture of personal judgments with revelations which is imputed to them. This is the head and front of the offense of the Millerites. It has been fashionable with some who have not been carried away by the Advent-mania, to apologize nevertheless for the dupes and even the leaders in that monstrous imposture. The plea that has been urged in their favor has been that "they are honest in their delusion." We are very willing to admit this plea in extenuation of the folly and guilt of the masses who have occupied the secondary position of followers in the movement. But we are more and more convinced that it is a foolish and cruel sort of charity that extends the apology to the leaders. It is now manifest that the men who took upon them the responsibility of sounding an alarm which has driven multitudes to insanity and suicide, and has spiritually debauched and ruined still greater multitudes, arrogantly pretended to know what they did not know, and presumptuously promulgated by argument and pretenses of revelation a foolish falsehood. We complain not that they were ignorant in regard to the time of the Second Advent (though we can hardly conceive that any one can deliberately study the 24th of Matthew and remain innocently ignorant on the subject), but that, being ignorant, they professed to be wise, and stood forth on the witness-stand, before heaven and earth, under a virtual oath of veracity, with a random testimony in their mouths, pledging the word of God for a lie. For this we have called them, and still call them, impostors. And if Mr. Bush's imputation of false testimony to the apostles were proved true, we should be obliged for the same reason to call them impostors.

We demand, on behalf of the apostles, the benefit of the good rule of law that "every man shall be held innocent till he is proved guilty." Before consenting to turn them in with the perjured Millerites, we claim the right to inspect the grounds on which they are charged with the mistake which renders the lame apologies of Messrs. Bush and Barnes necessary. How is it made certain that Christ did not come the second time, and accomplish the first resurrection and judgment within the lifetime of the Primitive Church? "We have more ample data," says Mr. Bush, "and are better able to judge of the meaning of the prophecies than the apostles were." What are these "more ample data?" Have we any new revelation? None at all. But "we learn from the event," says Mr. Bush in another passage, "that the prophecies which the apostles referred to a period within their own lifetime, included a vast extent of time." Here is the foundation, and the only foundation, of the charge of the mistake. It is "the event" that has proved the apostles liars. No external Second Advent, no visible resurrection and judgment, is recorded in the writings of worldly historians, as having occurred at the close of the Jewish dispensation; "therefore (say the wise men) no advent, resurrection or judgment took place at that time, and

the apostles are convicted of false prophecy." So says the infidel Gibbon; and so say the devout Bush and Barnes. Now if we look narrowly at the nature of the advent, resurrection and judgment which were predicted and expected by the apostles, we shall see that this is a very small foundation for the heavy charge which rests upon it. Christ's resurrection was a *sample* of the resurrection expected by his followers. He was the "first-fruits," and they were to be gathered as the general harvest at his coming. Was Christ's resurrection visible to the world? Was it recorded by worldly historians? Mr. Bush himself argues in the very work before us at great length that Christ arose in his spiritual body and only *appeared* to his disciples—not to the world—as angels are seen, *i. e.*, in vision. If the fact that there was no *visible, notorious* resurrection at the destruction of Jerusalem is the "event" which proves the expectations of the apostles false, then the "event" in the case of Christ proved his prediction of his own resurrection false. The world saw him no more; and the Jews, among whom he died, believe him dead to this day. The promised Second Advent was to be kindred in its nature to the resurrection. Christ was to come "*in like manner as he ascended.*" Did he ascend in a material body? Was the event public? Did worldly historians record it? So the judgment was to be of course like the resurrection and the advent—a transaction in the spiritual world. With such evidence concerning the nature of the events expected by the apostles, what presumption it is to accuse them of false prophecy, because there was no such physical parade at the period of the destruction of Jerusalem as human traditions have connected with the Second Coming and the Judgment! What folly to make the silence of man a ground for impeaching the testimony of God! Will Mr. Bush or Mr. Barnes venture to assert that Christ did not come *as he ascended*? that there was not a resurrection *like his own*? that there was not a judgment *in the resurrection world* at the close of the Jewish dispensation? Do they *know* anything about the matter? Can they know anything about it, except by either believing the predictions of the Bible, or by obtaining a new revelation? The charge which they have brought against the apostles recoils upon them. *They* are the men that have allowed their speech to go beyond their knowledge.

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 28, 1878.

Subscribers to the "Socialistic Union" will please add the following name to their list of members:
J. T. Haughey, Paola, Kansas.

A BOLD ISSUE.

MODERN ORTHODOXY VS. PRIMITIVE CHRISTIANITY.
THE APOSTLES ACCUSED OF ENORMOUS ERROR, AND OF PRACTICAL SOCIALISTIC DEDUCTIONS FROM THAT ERROR WHICH WOULD SHATTER THE FOUNDATIONS OF CIVILIZED SOCIETY.

The *Independent* of last week, in battling with the enthusiasts of the late Second Advent Conference, opens fire on the apostles as follows:

"The New Testament speaks of the destruction of Jerusalem, of Christ's resurrection, and the wonders of the Day of Pentecost and what followed, in language nearly or quite as extraordinary as any applied to the Second Coming of our Lord.

"Matt. x, 22, 23.—The description of what was to follow the preaching of the Apostles ends thus: 'And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city flee ye into another, for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man do come.'

"Matt. xvi, 28.—'Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom.'

"Matt. xxiv.—The passages relating to subjects other than the final coming of Christ are too long to transcribe here; but verse 34th is as follows: 'Verily I say unto you, this generation shall not pass till all these things be fulfilled.'

"The wrestling of commentators with this passage and the parallel accounts in Luke and Mark is well known; but the obvious sense makes the whole preceding verse 34 relate to something that generation were to see.

"Acts ii, 14 to 21.—St. Peter, in justifying the scenes of the Day of Pentecost, quotes Joel in a most appalling passage, which he declares was then fulfilled.

"As a result of this extraordinary language and other causes, the Apostles and early Christians fell into the error of supposing that Christ's final coming would take place before that generation should have passed away. That they did suppose it, is clear from the following considerations. The warnings of the New Testament are not to prepare for death, but for the coming of the Son of Man. So all the injunctions to watch are based on the fact that the Son of Man may come at any time, and will come as a thief in the night. It is always the day of the Lord, and not death, that is so spoken of. The Apostles were always speaking of the end of all things and of the Lord as at hand. It was under the influence of this belief that they had a *contempt for property*; and, indeed, provision for a remote period and for posterity would not agree with the expectation of the speedy coming of Christ. Under this idea, they formed a Community and had all things in common; a rational theory for a brief period, but impracticable as the foundation of a permanent society, and incompatible with the general diffusion of Christianity. They also regarded marriage as of no importance. 1 Cor. vii, specially verses xxix—xxxii: 'The time is short. It remaineth that both they that have wives be as though they had none,' etc. To those who expected the

whole social state to be reconstructed by the speedy coming of Christ it seemed unimportant to promote confusion and exhaust energy in accumulating property, attending to marriage, etc."

These representations of the apostles' theory about the Second Coming and its practical consequences are not new. Gibbon was probably the first writer who systematized them. The German Rationalists long ago made the learned world familiar with them. In this country Dr. Barnes, a celebrated and devout Presbyterian author of the last generation, adopted them in his Commentary on the New Testament, and so gave them a wide circulation among the clergy. But the above pronouncement of the *Independent* is probably the first fair and square declaration in the popular field of journalism, of the hostile issue with the apostles which has been made by the leaders of orthodoxy.

It is not our present business to controvert these representations, but only to show by one or two brief condensations of them exactly what they amount to, and indicate which side we are on in the conflict which they challenge. We have an abiding faith that the apostles are alive yet and well able to take care of their own reputation.

The sum and substance of the indictment quoted from the *Independent* is this:

First, that the apostles adopted and spread through the whole New Testament a false theory as to the time of the Second Coming which was really no better than the theory of the modern Millerites, but very nearly the same thing, only some eighteen hundred years farther from the truth.

And, secondly, that they constructed their entire scheme of life on this false theory, so that all they have left behind of example and precept in regard to the motives of religion, the right use of property, the importance of Communism, the non-importance of marriage, etc. etc., is useless and pernicious, on a par with the inculcations of the Millerites and fanatical Socialists, and calculated to destroy the foundations of existing society.

Our own view may be summed up for the present in two remarks:

First, we heartily concur in the belief that the apostles deduced their entire scheme of life from their theory of the Second Coming; and we are glad to see their scheme of life at last defined and acknowledged as embracing Communism, contempt of private property, and depreciation of marriage.

Secondly, we do *not* concur in the belief that their theory of the Second Coming was false, but hold that Christ did come, as he said he would, within the lifetime of some of the Apostles.

The vital importance of this issue to the interests of Socialism can be seen in the light of the foregoing sketch; and this must be our excuse for presenting in another column some things which we said long ago about the alleged "Mistake of the Apostles."

RIGHT CONDITIONS.

Within the past few years many persons claiming to be mediums of Spiritualistic phenomena have been exposed for fraud. We need not make a catalogue of their names, which are already familiar to the reading public. It is sufficient for our present purpose to assume that many so-called mediums have been detected in their trickery and that the cause of Spiritualism has in consequence suffered in public estimation. It is an encouraging sign, on the other hand, that some of the best Spiritualistic journals are taking the lead in hunting down frauds and in demanding that mediums shall be subjected to reasonable tests. Some well-known mediums have also taken the same position. In this connection, we may appropriately refer to a communication in the *Religio-Philosophical Journal* for Nov. 16th, from D. D. Home, including two letters written to him by one who had developed some mediumistic power, which had been eked out by various artificial aids to meet the growing demand of his audiences for new marvels, and especially for that greatest of marvels, form-materialization. His confession brings to view the fruitful cause of most of the deceptions practiced by mediums. He began by sitting in a circle of friends and acquaintances once or twice a week; and, developing some mediumistic power and getting "rapings" and other phenomena, his services were soon in great requisition, and he spent nearly every evening of the week at circles. Then, at the reiterated suggestion of his friends, he put a "prohibitory" fee on his services; in other words, he became a public medium. "From that time," he says, "I can date my misfortunes. When the manifestations, simple though they were, did not come quickly, I was foolish enough to

assist them; and after a time, as the sitters became weary of the same thing, they were treated occasionally to a change—much to their (but not to my) gratification. About this time I was urged to sit especially for development of materializations, and in an evil hour I consented." And thus he went on, under the double inducement to gratify his audiences with novelties and to "put money in his purse," using wax masks and other artificial aids, until the final exposure came. What he terms "that terrible class of people, the wonder mongers and phenomena hunters, would not let him rest," neither would his desire for money, or perhaps we should say his necessity for money, for he gave his final public sances after "a reverse in the wheel of fortune."

We give some details of this case because it illustrates the experience of many mediums, and because it affords us a good opportunity to urge a favorite idea of ours, namely, that the interests of truth and morality require that public teachers like editors and preachers, public guardians of health and morals like doctors and lawyers, and public benefactors by reason of their discoveries and inventions, should have some independent means of support. How often is an editor prevented from uttering his honest convictions from fear of reducing his subscription-list; how common it is for ministers to feed their flocks on the water-gruel of mild exhortations, when they need words that will burn like judgment fire on their worldliness and sinfulness; how strange that it should be so arranged that doctors would starve if there were no sickness and lawyers would starve if there were no quarrels! Our best editors, ministers, doctors and lawyers will appear when all this is changed; and, in like manner, we think such occult matters as Spiritualism are likely to be fully and satisfactorily investigated and explained to the public only by persons who are not dependent upon satisfying the curiosity of that "terrible class, the wonder mongers and phenomena hunters," and not dependent for daily bread upon receipts from their audiences. It is evident upon the merest glance, that if it were so arranged that mediums had no pecuniary inducement to assist the occult powers with artificial aids the phenomena occurring would be more likely to be genuine, and that the better class of spirits would be attracted as controls, and, on the other hand, a higher grade of mediums would enter the field.

How these needed changes can be effected on any large scale we will not at present undertake to explain. It is, however, certain that Communism offers just the required conditions for all the classes mentioned, it being a state of society in which every one is guaranteed support independently of his profession, and there is therefore no inducement to deception. Neither the editor, preacher, doctor, lawyer, nor medium would gain anything by prostituting his calling to vulgar ends. Whether arrangements might be made outside of Communities which would effect substantially the same desirable end may be questioned; if not, then people ought to hasten the conditions which will make Communities general.

COMMUNITY ITEMS.

ONEIDA.

—Since the 20th of February the children have made 182,111 trap-chains, besides three weeks' work on halter-chains, of which no record was kept. They have also made 4,000 boxes for the fruit department, and during the summer they did considerable garden-work, picking small fruits, cutting asparagus, etc. Those who look after them study how to make labor attractive to them, and as they are employed but an hour a day in any one kind of industry they take hold with enthusiasm of whatever is given them to do.

—Here is an easy task for those small boys who have practiced catching birds by putting salt on their tails. A correspondent writes: "I have heard of the stealing of A. T. Stewart's body. I will tell you how it can be found without much fuss. Find the leader [!] that took it, and then let some mind-reader take him and go to the place. The leader appears to have a shirt-collar wider than common—something a little scalloped; and they seem to have put the body into water—a cove of still water. Please publish what you think best of this, and let them try it." Now for it, all hands!

—All whose sympathies were enlisted in the fate of "that cosset lamb," whose character was so feelingly analyzed not long ago in this column by a member of the Wallingford Community, will be interested to learn that it was lately seen ornamenting a niche in the meat market. Its degenerate tendencies seemed incurable, poor thing! and it is reported that the inani-

mate remains bore a strong resemblance to a decorticated squirrel.

—Trades for young men is one of the problems immediately before us. The subject has been up for discussion a number of evenings this week. Communism lessens the necessity for the general acquirement of special crafts. A universal adaptability to all kinds of industry is a valuable gift in a society like ours. Still, too much change, while the character is unformed, is apt to produce shiftlessness. How to educate the rising generation in thorough business habits without the usual incentives, how to satisfy youthful ambition without inculcating worldliness, how to offer the best motives for labor, are some of the questions we are solving. The problem is quite different from what it was fifteen or twenty years ago, several of the large manufactures of the Community being now carried on by hired operatives. As an aid in the solution of this matter we have concluded to retain the large hall on the first floor of the new wing as a work-shop for some time longer.

—Although we gave considerable attention to Spiritualism several years ago, carrying on our investigations until some of the usual phenomena were produced and a number of mediums were partly developed, we have never until last week invited any of the mediums traveling about the country to exhibit to us their powers. On Wednesday evening C. A. Mansfield with his assistants was at Oneida, where three or four of our most skeptical members went to see if the wonders produced might not be mere feats of legerdemain. One of the most incredulous of these witnesses returned with a rather dubious account of the performances, saying that there were things done which he could not explain, and finishing his report with the remark, "I'm afraid I'm converted!" Convinced that we need fear no imposture, we extended to Mr. Mansfield an invitation to show us these strange sights, which he heartily accepted. On the following afternoon he set up his cabinet on our stage, and at half-past seven commenced his marvelous exercises, assisted by T. Warren, a powerful medium. Everything was apparently conducted with the utmost openness and fairness, and for two hours our attention was held almost spell-bound. Most of the manifestations usual on such occasions took place: table tipping and elevating, inexplicable hands at the cabinet-door, guitar-playing by unseen performers, the hand-cuff, ring and wire-net tests, etc. There was, however, no direct writing. After the large gathering broke up an entertaining private séance was held. We were much pleased with the simplicity and frankness of our guests, and hope to see them again when opportunity offers.

INDIAN CONTROL.

A "medium" put up his cabinet on the O. C. stage the other night and gave us a variety of "manifestations." They were not unlike, for the most part, the feats of jugglers, or what are called tricks of legerdemain. But this man professed to have invisible assistance; not to be "in league with the devil" as the old saying is, but to be in league with a spirit in the other world which helped him perform his marvels. This spirit, he said, was an Indian who lived on the earth three hundred years ago, named Samoset, presumably the harmless native who met the Pilgrims of Plymouth Rock, and gave them a friendly welcome. We are not inclined to question the "medium's" profession, but rather choose to think that other performers of such tricks are really necromancers, assisted by invisible hands.

It is not to discuss this point, however, that we have taken up our pencil now, but to notice the curious connection which Indians have had with Spiritualism from the beginning. We do not remember that the Fox sisters had anything to do with the shades of the autochthons, but the Shakers claim to have been before these girls in the spirit manifestations, and Indians figured conspicuously in their original séances. Eleven years before the Rochester knockings, the Shakers had an influx from the spiritual world, so says Elder Evans, which developed media by the dozen, and made it necessary for them to hold their meetings with closed doors for a period of seven years, lest their exercises should be regarded by Gentile spectators as "unadulterated foolishness." Among the things which might have been so regarded was the behavior of the brethren and sisters under Indian control. A man who lived with them awhile during this period of closed doors tells the following story, which is substantially confirmed by Elder Evans himself, as reported by Col. Olcott, who met the Elder three or four years since in the circle-room of the Eddy brothers, in Vermont, and

had a conversation with him about this episode in Shaker history: the man is describing the Shaker meetings:

"On some occasions when a sister had stopped her whirling, she would say, 'I have a communication to make;' when the head Eldress would step to her side and receive the communication, and then make known the nature of it to the company. The first message I heard was as follows: 'Mother Ann has sent two angels to inform us that a tribe of Indians has been around here two days, and want the brothers and sisters to take them in. They are outside the building there, looking in at the windows.' I shall never forget how I looked around at the windows, expecting to see the yellow faces, when this announcement was made: but I believe some of the old folks who eyed me, bit their lips and smiled. It caused no alarm to the rest, but the first Elder exhorted the brothers 'to take in the poor spirits and assist them to get salvation.' He afterward repeated more of what the angels had said, viz., 'that the Indians were a savage tribe who had all died before Columbus discovered America, and had been wandering about ever since. Mother Ann wanted them to be received into the meeting to-morrow night.' After this we dispersed to our separate bed-rooms, with the hope of having a future entertainment from the Indians.

"The next dancing night we again assembled in the same manner as before, and went through the marching and dancing as usual; after which the hall doors were opened, and the Elder invited the Indians to come in. The doors were soon shut again, and one of the sisters (the same who received the original communication) informed us that she saw Indians all around and among the brothers and sisters. The Elders then urged upon the members the duty of 'taking them in.' Whereupon eight or nine sisters became possessed of the spirits of Indian squaws, and about six of the brethren became Indians. Then ensued a regular pow-wow, with whooping and yelling and strange antics, such as would require a Dickens to describe. The sisters and brothers squatted down on the floor together, Indian fashion, and the Elders and Eldresses endeavored to keep them asunder, telling the men they must be separated from the squaws, and otherwise instructing them in the rules of Shakerism. Some of the Indians then wanted some 'succotash,' which was soon brought them from the kitchen in two wooden dishes, and placed on the floor; when they commenced eating it with their fingers. These performances continued till about ten o'clock; then the chief Elder requested the Indians to go away, telling them they would find some one waiting to conduct them to the Shakers in the heavenly world. At this announcement the possessed men and women became themselves again, and all retired to rest.

The following is Col. Olcott's report of what Elder Frederic said about this Indian possession and the way it metamorphosed his staid and decorous people:

Olcott.—"What kind of confessions were made by the spirits?"

Evans.—"Some of the most interesting confessions were made by members of a tribe of Indians. These came and confessed their sins to us, and said they would join our order. Then we would appoint them elders and eldresses, and then they would go off to their tribe and preach to them, and the spirits of the tribe would confess to them and they would become Shakers. When they had done this they would come again to us, just the same as if they were in the body. For instance, one or two elders might be in the room below, and there would be a knock at the door, and the Indians would ask whether they might come in. Permission being given, a whole tribe of Indian spirits would troop into the house, and in a few minutes you would hear 'whoop' here and 'whoop' there, all over the house."

Olcott.—"But nobody in the rooms above had known that the elders had admitted the Indian spirits?"

Evans.—"Nay. We only knew it who heard them ask permission to enter. But in a few minutes after permission was given, everybody in the house would be obsessed. You would hear the men and women talking as if they were Indians. No theatricals that ever you saw on earth were equal to it. They would act out what they were simulating. They would sing new songs entirely unknown to our people, and sometimes they would sing in a foreign language that none of us knew. The mediums would converse together as if they were Indians, and not as themselves?"

Speaking of the Eddy mediums, it is well known that the spirits concerned in their extraordinary shows were the greater part Indians. Honto, a kind of Indian Topsy or gypsy—lithe, springy, graceful; frisking in and out of the cabinet; now dancing a jig with Horatio Eddy, now spinning yard by yard of vanishing gauze, or pulling shawl after shawl of this shadowy material from unthought of quarters; now smoking a pipe; a girl of many costumes and hair of varying length, the tresses streaming loosely now, magnificent in length and thickness—now braided in a single rope and hanging down the back—now cut short, apparently like a child's;—this fantastic creature was their star performer. But besides Honto, Indian apparitions were very common in the Eddy séances; groups of Indians, and single Indians who got names and identity by repeated appearances—as Santum, White Feather, Bright-Star, Daybreak, etc. Honto's cave and Santum's grave are shown in the neighborhood of the Eddy homestead; and what with the loneliness of the situation and the general wildness of the scenery around, the presence of red faces with beads and feathers does not seem very unnatural.

Mrs. Conant, the great Boston medium, much known through the *Banner of Light* (which was started for her organ), has always been subject to Indian influences. This is ascribed in part to her having a tincture of Indian blood—a fact which she says was first revealed to her by the spirits, but afterward confirmed by genealogical research. Spring-Flower and Ne-os-co-la-ta, two

Indian maidens, and Metoka, wife of the sachem Wandogah, whose ancient hunting grounds included the site of Boston, and whose wigwam stood on the State House summit, were among her special spirit affinities. The maidens attended upon her and ministered to her in various ways, giving her life-power, bringing to her other spirits when she desired, lifting chairs, raising and shutting windows for the accommodation of her guests, etc. Metoka improvised poetry through the lips of the medium, etc. All this we find stated in a biography of Mrs. Conant by Allen Putnam.

Mrs. Hollis, a Western medium of consequence enough to have a quarto volume of more than five hundred pages written about her, had also an autochthon familiar. The author of the book, Dr. N. B. Wolfe, was inquisitive about this spirit the first time he sat in a séance with Mrs. Hollis, and the following dialogue occurred:

"Have you seen this Indian, Mrs. Hollis?"

"A thousand times: he is now beside you, taking notice of everything you say."

"I should like to know what he thinks."

"Perhaps not."

"Well, I mean I would like to hear a spirit talk on a subject that I was personally interested in."

"They talk just as you would. As a general thing, however, you will find more pleasure in listening to them than in hearing yourself speak. The Indian is very interesting to most people."

"Does he speak often?"

"Yes: he belongs to the band that claim me as their medium. He can speak when others cannot. He assists others to speak."

"Does he still wear Indian togger?"

"Yes: his head is decorated with feathers, and a mixed costume of blankets, skins and ornaments."

"To what tribe or nation did he belong?"

"He was a chief of the Cherokees, whose hunting-grounds in his time embraced the states of Florida, Alabama, Georgia and Mississippi."

"Does his name appear in history?"

"I do not know. He gives it as *Skiwaukee*."

"Ski," or "old Ski," as Wolfe generally calls him, is always on hand to make the Hollis séances vigorous, sometimes announcing his presence by a terrific howl or hoo-o-o, startling the whole circle, and suggesting the bloody tomahawk and ruthless massacre.

Many other mediums of less repute have found themselves in rapport with Indian spirits. These spirits sometimes act the role of guardian angels, and sometimes of evil demons. An acquaintance of ours knew a woman who imagined herself, at least, dreadfully oppressed by an Indian control. The tawny savage claimed her as his squaw and watched her and isolated her with all the jealous tyranny of a Turk. Another medium, whose letters we have read, trusted her Indian control for all that we expect of a kind and watchful providence.

The Spiritualistic philosophy in regard to this Indian connection is not very satisfactory, but we may present what we know of it in another paper. This is already sufficiently long.

WILLIAM CULLEN BRYANT.

To have "come over with the Conqueror" is the English "boast of heraldry," but to have "come over in the Mayflower" is the boast of ancestral pride on this western shore. Descent from the Puritans is growing more and more to be the American pedigree of honor. In John Bigelow's eulogy of Bryant (reported fully in the *Evening Post* of Nov. 15, and well worth reading) we are told that Bryant "was of noble birth, for both his parents were descendants of passengers in the Mayflower." His wonderful symmetry of character is a testimony to the good blood that many generations of good parents must have contributed to transmit. He certainly had some of the sterling virtues of the Plymouth exiles—conscientiousness, moral heroism, rugged habits and unworldliness. We clip two or three paragraphs from the eulogy, not exceptionally interesting perhaps, but space obliges us to select. Bryant studied law and was admitted to the bar very young, but he forsook this profession for that of journalism in his thirtieth year, and in his thirty-first year became editor of the *Evening Post*. Of his faithfulness to his second choice Mr. Bigelow says:

"He never engaged in any other business enterprise; he never embarked in any financial speculations; he was never an officer of any other financial or industrial corporation, nor did he ever accept any political office or trust. He had found an employment at last that was entirely congenial to him, and one, as Dr. Bellows has wisely said, which most fully economized his temperament and faculties for the public service. And he was as loyal to his profession as it was to him. I think it quite safe to say that for five days out of every week, during at least forty-two of his fifty-two years of editorial service, Mr. Bryant was at his editorial desk before 8 o'clock in the morning, and left the daily impress of his character and genius in some form upon the columns of his journal."

Bryant wrote *Thanatopsis* at the age of eighteen,

and his translation of Homer, which Bigelow says is the "least imperfect of any that has been made," after he was seventy. He did not jilt his muse for journalism, but he never confounded the two vocations of poet and editor. Of this fact his eulogist says:

"They constituted two separate and distinct currents of intellectual life, one running through the other, if you please, but never mixing with it, as the Gulf Stream winds its way through the broad Atlantic, though always distinguished from it by its higher temperature. None of the more vulgar considerations of authorship ever operated upon his muse so far as I was ever able to discern. He never sang for money; neither did he use his poetical gifts for worldly or professional ends. He used his feet for walking, and he used his wings for flying, but he never attempted to fly with his feet nor to run with his wings. He earned his bread, and he fought the battle of life with his journal; but he made no secret of the fact that he looked to his verses for the perpetuation of his name. When he put on his singing robes he practically withdrew from the world and went up into a high mountain, where the din and clamor of professional life in which he habitually dwelt was inaudible. On these occasions

"His soul was like a star and dwelt apart."

"When the semi-centennial anniversary of the EVENING POST was approaching I proposed to him to prepare for its columns a sketch of its career. He cheerfully accepted the task, and, in order that he might be free from interruption, I recommended him to go down to his country home at Roslyn and remain there till it was finished, and let me send him there such of the files of the paper as he might have occasion to consult. He rejected the proposal as abruptly as if I had asked him to offer sacrifices to Apollo. He would allow no such work to follow him there. Not even the shadow of his business must fall upon the consecrated haunts of his Muse. He rarely brought or sent anything from the country for the EVENING POST, but if he did, it was easy to detect in the character of the fish that they had been caught in strange waters. This separation of his professional from his poetical life must be taken into account in any effort to explain the uniform esteem in which he was always held as a poet by his country-people, while, not infrequently, one of the least popular of journalists. I have heard his verses quoted in public meetings during the earlier stages of the anti-slavery controversy, when if he had appeared in person he could have scarcely escaped outrage."

BRYANT'S HEALTH.

"I am warranted in saying that, until the distressing accident which terminated his days, he was never disabled by sickness within the memory of any person now living.

"In years he seemed, but not impaired by years."

"His health responded so faithfully to the inexorable loyalty of his character as to go very far to justify Buffon's theory that the normal life of man is a hundred years, and that it is due not to the use but the abuse of his organization if he finds an earlier grave.

"Meeting him some years ago and after a somewhat prolonged separation, I asked him particularly about his health. He said it was so perfect he hardly dared to speak of it. He was not conscious from one week to another, he said, of a physical sensation that he would have different; and was forgetting that he was liable to disease and decay. I asked him for his secret. He replied that he did not know that there was any secret about it, but he supposed he owed much of his health to a habit formed in early life of devoting the first hour and a half or two hours after leaving his bed in the morning to moderate gymnastic exercise, after which he took a bath and a light breakfast, consisting usually of milk with some kind of cereal food and fruit, but no meat. At dinner he ate pretty much what other people ate. His evening meal, when he did not dine late, was much the same as his breakfast. He drank sparingly of anything stronger than water. He avoided all condiments, he used neither tea nor coffee, and held tobacco in abhorrence. I remember the time when he could not stay in a room infected with the fumes of tobacco, though later in life he became less sensitive to its effects. He rarely allowed himself to be out of bed after ten at night or in bed after five in the morning. To these habits and regimen he said he attributed in a great measure his exceptionally good health. Not many weeks before his death, and when recovering from a slight indisposition which he had been describing to me (he was then approaching his eighty-fourth year), I said, 'I presume you have reduced your allowance of morning gymnastics?' 'Not the width of your thumb nail,' was his prompt reply. 'What,' said I, 'do you still manage to put in your hour and a half every morning?' 'Yes,' he replied, 'and sometimes more; frequently more.'"

A GODLIKE PRINCIPLE.

"Dr. Johnson makes it a reproach to Pope that he wrote his translation of the 'Iliad' on the backs of old letters. I take leave to mention to the honor of Mr. Bryant, that he rarely wrote for the EVENING POST upon anything else, not as Johnson intimated in the case of Pope from a penny-wise and pound-foolish parsimony, but from a principle which was one of the logical consequences of his theory of human responsibility. His table was filled with old letters on their way to the paper-mill. They were as serviceable for his editorial work as if they were fresh from it. He used them because he believed that *everybody in the world was made the poorer by everything that is wasted, and no one so much as he who wastes, for he experiences a waste of character as well as of property.*"

Communists know how to appreciate this sentiment. It is the spirit of this sentiment on which they can only

rely for success. The money-motive is not sufficient for Communism, but Mr. Bryant's motive for his simple economy—that is, respect for the general good and respect for one's own character—is sufficient. It was that motive which wrought in the Puritans, and Bryant showed his inheritance.

THE "SOCIALISTIC UNION"—A SUGGESTION.

ANSON A. REID of Union, Conn., writes to us suggesting that the members of the Socialistic Union, for the sake of more practical acquaintance with each other, should send to him a statement of their age, sex, social condition, pecuniary circumstances, occupation, religious opinions, etc., together with a statement of their wishes, purposes and plans respecting practical Communism,—the whole to be condensed and printed for distribution among the members of the "Union." He also suggests that a fund be raised by voluntary contribution for the purpose of establishing an experimental school of Communism, where as many of the members as wish can support themselves by their labor and get valuable experience and practice in Communism; and he pledges himself to contribute \$100 to said fund, which should be expended in the purchase of land, tools, etc.

Our comment upon Mr. Reid's proposition is that we trust all movements in the direction of practical Communism will be well considered in advance, and that we think it rather early for the "Union" to engage in an enterprise of this kind. Still it is entirely proper for Mr. Reid to make such a proposition as he has, and the other members of the "Union" are at perfect liberty to give it what attention they choose.

RECEIVED.

ALMACH DE L'OUVRIER POUR 1879, publié par la Chambre du Travail Union des Associations Ouvrières de Bruxelles. 2me Année. Prix 15 Centimes. Bruxelles; Bureau de la Voix de l'Ouvrier. 130 Rue Jolly.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. St. Louis: G. J. Jones & Company.

SOCIALISM. By Roswell D. Hitchcock, D. D. pp. 111. Price 75 cts. New York: Anson D. F. Randolph & Co.

TEMPERAMENTS OF THE HUMAN PHYSIQUE REDUCED TO A SCIENCE; and How to Select a Husband or Wife by the Temperament. By John Holden, D. D. S. Published by the Author, E. Genoa, Cayuga Co., N. Y. Price 50 cts.

ONE THING AND ANOTHER.

Canada is happy in her great for Lorne ity.

O, my sun! my sun! I need thee every hour!

Thirty-three days—and then the old greenback will be the peer of gold.

It is Italy's time to walk among the nettles of Communism and assassins.

England is still in trouble from the necessity of reducing the wages of working folk.

Sugar isn't all sugar; it is getting to be something else, the New York papers say.

It is reported that the Northern Pacific is going to have a little British aid—\$30,000,000, they say.

The young King of Spain has been asking his Papa, the Pope, as to whom he shall marry next.

The Treasury is printing legal-tender notes of the denomination of \$5,000, \$10,000 and \$50,000.

The New York papers have to have column after column telling how Stewart's body hasn't been found.

Reciprocity with the Sandwich Islands does not pay us at all, Secretary Sherman says—we lose money by it.

Fifty tramps arrested in Washington. Let the work go on. But when I go on foot to get a job don't bodder me.

Passante, the man who attempted to stab King Humbert of Italy, appears to be a hardened International, and says, "I don't like Kings."

Pennsylvania will hang some more Molly Maguires in December—John Kehoe, the "King of the Mollies," and three other villains of lesser degree.

The mellow drunkards huddle around Murphy with tears in their eyes to sign the pledge and catch some spark of his great moral power. "Sign, brothers, sign with prayer."

The town of De Ruyter, N. Y., has voted to repudiate \$103,000 of its bonds issued in favor of the New York and Oswego Midland Railway. That is not the right thing to do, everybody says.

In Wyoming the women can vote, but they don't do it very much—they leave that privilege to the old girls who speak up loud and let their eyes go everywhere.

To Lord Lawrence and the other obstructives Beaconsfield says, "You just wait about this Afghan business, and when the time comes you may read the public documents."

The British are beginning to ask, "Who is going to govern this Empire, Parliament or Lord Beaconsfield and the Queen? There is too much stretching of the royal prerogative."

Lord Lytton, the Viceroy of India, appears as much like the British lamb as anything, while the battered old Ameer of Afghanistan looks forceful and keen, and capable of a sad and pious ferocity.

You will notice that the Prince of Wales has become a man and that he is now getting fame, preparatory to being a King. He is supposed to have come to the conclusion that "life is not all beer and skittles," as the English say.

General Kauffmann, the commander of the Russians south of the Oxus, has sent a sword to the Ameer with words of sympathy more efficient than a thousand swords. It is interesting that *words* and *swords* should be so much alike.

That woman who called herself the illegitimate daughter of Cardinal Antonelli couldn't get any of his money—it all went to his brothers. Why should his money go to a woman who had to smirch his great name in order to get it?

Secretary Shurz wants our Generals to particularize when they talk about the shortcomings of his department in its management of the Indians. Sweeping charges are trying to the temper, and don't afford anything to go to work upon.

The City of Washington has cost the nation \$92,111,895.87 to make its Government buildings, gardens and works of art what they are. The Capitol alone has cost \$17,184,691.13; and \$602,569.18 has been expended for painting and statuary.

The happy antiquaries! They have been uncovering the Via Sacra of Ancient Rome all the way from the Arch of Titus to the Temple of Romulus. Among the wonders found are three marble decorations, dated 349, 341 and 356 A. D.

Must we persist in thinking that England is our only antagonist in the world, and always rank ourselves among her obstructives, and grudge her every bit of success she has in her tussles with the sloth of Asia and the darkness of Africa? *Nix.*

And we have to stand here and see those Kanucks warm their hearts with loyalty and then to go sadly home without participating in the blessed luxury of that generous feeling! This is what it is to be a noble American sovereign and spit where you please.

Those United States inspectors of elections South, who have been "telling on" the Democrats in South Carolina, find themselves locked up under one pretext and another, and now they cry out to know who is going to protect them. This is the Southern—"check!"

The 20th of November is past. The Ameer would not yield to the English ultimatum. Now the word is, "On ye Sepoys and Britons—6,000 from Kohat to Kooram Valley; on from Quettah to Candahar—12,000 of ye; on to Cabul from Pesahwur—16,000 of ye, and all by the bloody Khyber Pass!"

Can't somebody go around and put the wine of gladness into the people? We could be temperate then. It is not the rank and rotting whisky that we want. It is the light and life we find in drink that tempts us. Come on, ye temperance men and total abstainers, and bring us a better tippie if you have it.

If a New York man leases his house with the knowledge that it is going to be used as a rum-hole, he can be made responsible for the damages caused by the men who get drunk there. This is the law of 1873, and its constitutionality is sustained by a recent decision of Judge Andrews in the Court of Appeals.

Those bloody Modoc Indians, who are now going through the experience of exile and Uncle Sam's fatherly care, are said by a correspondent of the *Tribune*, to be "the best fed, best cared for, laziest and most ungrateful set of paupers, that ever ate the corn of idleness and cursed their benefactors for not shelling it."

The British order to fight was given in England. The telegraph clicked it to the Punjab. The troops advanced in a moment, and were across the Afghan line the next. On Thursday, the 21st, there was a fight in the Khyber Pass, resulting in the capture of Fort Alimusjid and opening up the way for an advance on Cabul.

The San Francisco market in mining stocks has had a fearful collapse. The shares of the famous Sierra Nevada mine fell one day from 176 to 88, and have since gone down to 54½. They have been up to 200. The holders of various mining stocks suddenly found themselves more than \$30,000,000 poorer than they supposed they were.

Colonel Walton Dwight, of Binghamton, N. Y., becoming reduced in circumstances, insured his life in various companies to the amount of \$255,000, and then he died of gastritis. The insurance folk very naturally stopped to inquire why this is thus, but they have all concluded to pay. The Colonel knew how to "take advantage honestly."

Prussia has a deficit of nearly \$17,000,000, while France, who still looks upon herself as the very vanguard of civilization, only finds it necessary to retrench a little for next year. France, whom we pious Protestants are wont to call atheistical, Catholic and superficial, has in her way mastered the three great conditions of material success—industry, economy and the control of population.

Russia has declared her intention to fulfill the Treaty of Berlin, but she wants to keep a road open to Constantinople. Her evacuation of Roumania is made conditional on her right to occupy and fortify Kustendje and other strategical points in the Dobrudscha, and keep a military road through Roumania. Austria shows a disposition to resist her on this point and quarrel with her if need be.

Capt. Hetherington, of Cherry Valley, N. Y., is one of the greatest bee men in the world. He has 2,000 swarms in his different apiaries—some of which are in his own orchards and others are in bee pastures that he hires. This year's crop of honey is said to have yielded him \$20,000. This bringing of extensive honey grounds under the management of men who have skill, abundant capital and all the latest appliances of bee culture, is just in step with all our industrial progress.

Won't that man in the *Atlantic* who has so much to say about the "Nationals, their Origin and their Aims," and also about the "Three Typical Workingmen," please give us a thorough essay on the right conduct of the mind, and especially on what he calls the "prehistoric modes of thought?" We paragraphers, who have to make hash of cold news and essays, would like to know good thinking when we see it—we don't want to be put off with any of your antiquated fabrics and wooden plows.

Mr. Stephenson remarks in the *Portfolio*, that our Walt Whitman's lyrical unrhymed verse "can only be described by saying that he has not taken the trouble to write prose. I believe myself that it was selected principally because it was easy to write, although not without some recollections of the marching measures of some of the prose in our English Old Testament." "A great part of his work considered as verses is poor, bald stuff. Considered not as verse, but as speech, a great part of it is full of strange and admirable merits."

We've paid the English for that fish, but we aren't going to buy any more on the old terms. Paid it, the President said, "on the ground that the Government of the United States desires to place the maintenance of good faith in treaties and the security and value of arbitration between nations above all questions in its relations with Her Britannic Majesty's Government, as with all other Governments." That is right, and it shows a good moral nerve. And yet it was all the President could do; for the law passed at the last session of Congress directed him to pay the award if England insisted on it after hearing our protests against it as excessive.

Newspaper carriage costs the Post-Office department \$16,000,000 a year while it pays into the Treasury only \$8,000,000. At first sight this seems an enormous subsidy to the 5,000 newspapers concerned chiefly in disseminating local news and in advertising the patent medicine-man. But the country newspaper does a little more. It makes the voters acquainted with one side, at least, of every political question, and that is about all that the most of us want to attend to. A people engaged in self-government can, therefore, very properly expend something to keep itself informed in respect to its proper business. At present the local country newspaper is about the only channel for their information. Whether it needs so much as \$8,000,000 a year is an open question.

Lord Cranbrook, the English Secretary of State for India, has sent an important dispatch to the Governor-General of India in Council, recapitulating the history of the Afghan business for the past fifteen years, and amounting practically to a formal declaration of war. "The maintenance of Afghanistan as a strong friendly power had at all times," says his Lordship, "been the object of the British policy." Previous to 1869 the Indian Government and the Home Government had independently and simultaneously come to the conclusion "that the best means for averting interference in the affairs of Afghanistan would be by a frank interchange of views between the Government of her Majesty and that of the Czar." The friendly negotiations which followed in that year "terminated in a very distinct understanding, and in the recognition by the Czar's Government of the limits of the Ameer's territories, in complete accord with the wishes of Shere Ali and the British Government." The Ameer, however, wanted to know definitely how far he could rely on British help in case his territories were threatened by Russia. Lord Northbrook made a conditional promise of assistance from India in case of unprovoked aggression, but her Majesty's Government at home did not share in the Great Barbarian's apprehensions, and the Viceroy of India ultimately informed the Ameer that his question would have to be put off to a more convenient season. His Mightiness was very naturally miffed, and he has been grumpy ever since. This puts the blame of the Afghan business on the shoulders of Mr. Gladstone's administration, and will now give the American editor and the British Liberal a good deal to talk about, if not squirm under. The advance of the Russians into Turkestan and their late push southward beyond the Oxus have reopened the whole business, and between the Russian drag and the British harrow the Afghan toads will have to hop some whither pretty lively, and not flatter themselves that they hold the balance of power.

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1879.

Illustrated.

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FOR 1879.

Edited by W. D. HOWELLS,

Author of "A Chance Acquaintance," "Their Wedding Journey," "Venetian Life," etc.

THE ATLANTIC MONTHLY aims to give its readers the best magazine literature in the world; the contributions of the best writers of Poetry, Novels, Short Stories, Criticisms, and on Politics, Social Science, Education, Art, Industry, and all subjects that most interest the American public. Its programme for 1879 includes:

SERIAL STORIES by T. B. ALDRICH, Miss E. W. OLNEY, BJÖRNSJÖRNE BJÖRNSÉN (the eminent Norwegian author), W. D. HOWELLS, and a writer who contributes "Irene the Missionary," a story of Americans in Syria.

SHORT STORIES by HARRIET BEECHER STOWE, CONSTANCE FENIMORE WOOLSON, SARAH O. JEWETT, author of "Deep-haven," ROSE TERRY COOKE, and others.

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PORTRAIT OF LOWELL.—A fine large portrait of JAMES RUSSELL LOWELL, uniform with the previous Atlantic Portraits of Longfellow, Bryant and Whittier, has been prepared and will be furnished to the Atlantic subscribers only, for \$1.00.

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SPECIAL OFFER.—The November and December numbers of THE ATLANTIC, containing the first portions of Mr. Howells' new serial story, "The Lady of the Aroostook," will be mailed free to all new subscribers to THE ATLANTIC who remit their subscription for 1879 (the whole year) to the Publishers before December 15th.

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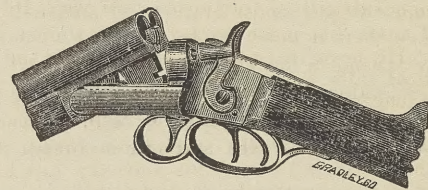
This is the closing number of the Vth volume of this most admirable periodical, which is conducted with so much ability and liberality as to secure for it a constantly increasing circulation, and we presume that it has now a world-wide reputation. New features and new attractions are announced for the forth-coming volumes, and now is the time to subscribe for the year 1879. We suggest that a year's subscription to this popular publication will certainly make a most acceptable and desirable holiday gift. The December number is crowded with good things, and where all is so excellent, it is difficult to discriminate. The opening article is a very elaborate one on "Afghanistan, England's new antagonist," by W. S. Chase. This portion of the globe is now regarded with great interest, and the article is replete with interesting information in regard to it. It is illustrated with fifteen engravings. F. L. Benedict's brilliant novel, "Norman Desborough's Son," is continued, and there are several completed stories of powerful interest. Among the other prominent papers are, "The Buried Cities of the East—Excavations around Nineveh and Babylon" (profusely illustrated); "Richard Brinsley Sheridan," by Henry Barton Baker, and "Washington Irving," by R. B. Kimball; "Glimpses of Old Spain," by N. Robinson; "A Frightful Test," by W. E. McCann, and several others we have not space to designate particularly. The miscellany is remarkably comprehensive, and would seem to embrace almost every conceivable subject. The annual subscription is only \$3.00, postpaid, and a single copy is

Advertisements.

25 cents. Each number contains 128 quarto pages, and the present one has 113 handsome engravings. Beautiful and substantial Binding Cases are ready at the close of each volume, price 75 cents. Address, FRANK LESLIE'S PUBLISHING HOUSE, 53, 55 & 57 Park Place, New York.

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PROSPECTUS.

THE NATIONAL CITIZEN AND BALLOT BOX.

The BALLOT Box having changed hands and partially names, and been moved from Toledo, O., to Syracuse, N. Y., thus giving it a new birth, will hereafter be known as the NATIONAL CITIZEN and BALLOT Box.

THE NATIONAL CITIZEN will advocate the principle that Suffrage is the Citizen's right, and should be protected by National law, and that while States may regulate the suffrage, they should have no power to abolish it.

Its especial object will be to secure national protection to women citizens in the exercise of their rights to vote; but it will also touch upon the woman question in all its various aspects; it purposes a general criticism of men and things.

Neither fear nor favor will hinder its presentation of truth and the calling of attention to unjust customs and laws; it will oppose Class Legislation of whatever form.

It will support no political party until one arises which is based upon the exact and permanent political equality of man and woman.

As the first process toward becoming well is to know you are ill, one of the principal aims of the NATIONAL CITIZEN will be to make those women discontented who are now content—to waken them to self-respect, and a desire to use the talents they possess—to educate their consciences aright—to quicken their sense of duty—to destroy morbid beliefs, and make them worthy of the life with which their Creator has endowed them.

Women of every class, condition, rank and name, will find this paper their friend, it matters not how wretched, degraded, fallen they may be. The NATIONAL CITIZEN has no faith in that old theory that "a woman once lost is lost forever," neither does it believe in the assertion that "a woman who sins, sinks to depths of wickedness lower than man can reach." On the contrary, it believes there is hope and a future for the most abandoned, if only the kindly hand of love and sympathy is extended to raise them out of the mire into which they have been dragged, or may have fallen.

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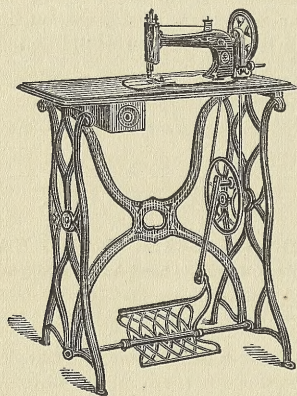
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